1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

727 783 raă'k): those who had slain an enemy, those who had taken scalps or captives, and the captives, the scalps, and their permanent keeper. The sentiment was not foreign in other fields of Maricopa thought. Eagle feathers were not casually gathered: they had to be purified by a shaman before they could be used. One had to tread softly, speak circumspectly, move slowly, where mountain sheep were concerned.

It is not wholly clear that such sentiments held with respect to all enemies. All references to the necessity for purification I gathered were to the Yavapai and Apache: not once during the more numerous references to the Yuma and Mohave was it mentioned. Unfortunately I neglected to direct questions to the point.

346 727 783 When the war party was ready to return from the mountains, one of the younger boys was sent ahead to carry news that they had killed the enemy. Some of the men at home then hastily built huts in preparation for their coming. These were close to the Gila at some distance from the village. They were like those built for the girls' puberty rites, with their openings always to the east. It was also essential that they stand in a row, but the direction of the row was immaterial. One hut was built for each man who had killed an enemy, taken his scalp, or made a captive.

727 783 Such men did not return with the main group of warriors, but followed. They walked slowly in single file and preserved an absolute silence. Sometimes the warriors ahead would try to scare them, to shake them from this course, but the killers always marched on slowly. Even when the whole group stopped for the night, these men camped at a distance.

[302] Before they started home, these men twisted their hair into a knot behind, and thrust into it some sharpened twigs of ivusĭ, a medicinal plant, as hairpins. Another such stick for a scratcher was stuck into the side hair. If they used their fingers, their [413] hands would get sore. This scratcher was about six inches in length: to the butt a bundle of feathers (for wiping the face) was [827] attached by a short willow bark cord. These men must not spit [753] on the ground but into the middle of a bush, because the spirit of the enemy was following and would breathe it up, causing them to fall sick.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Halchidhoma

HALCHIDHOMA MOURNING CEREMONY

The Halchidhoma had a mourning ceremony like that of the tribes of southern California and the lower Colorado. With the former they shared the construction and burning of images representing the dead, with the latter, a sham combat as well. Consonant with their more easterly position, the Maricopa lacked all but the simplest of mourning rituals. 171 765

The Halchidhoma ceremony, called kĕau'kăm, was held about the anniversary of a man's death. It seems probable that it was held for all men, but not for women or children, and that it was held but once for a single individual. Its purpose was simply that of remembrance: there was no notion of the return of the dead connected with the image, or the like. The pattern of the proceedings followed in large part that of the actual cremation. 765

Someone outside the family, a man, went to the relatives of the deceased to inform them that he would undertake the ceremony. They would get the needed clothing and paints ready. Word was sent to the various villages fixing the day and time for the ceremony. Prior to their coming, there had to be constructed the image, a flat-roofed shade, a small oval structure, a woodpile, and a post was erected.

The image[2] was completed before they began to erect the two structures. Four men were selected to make it. They bathed every morning before proceeding to work. Like all the construction connected with the ceremony, work had to proceed very slowly and quietly. (It is not known how long they took to make it.) The image, made of rags, was intended to look exactly like the dead man. It was clothed and its hair dressed exactly as he had worn it. Kutox thought it was as large as a human. The neck was loosely made so that the head would face from side to side when the image wobbled. 532 765

When this was completed, a small oval structure was built at some convenient place selected for the ceremony. This, called 346 765

[2] The native name was not remembered by Kutox, who had himself never seen the ceremony; hence it fell into disuse before 1847 or the years immediately following.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Holčhidhoma
Mohave

346 765 vaʀâu'k⁴, was designed to house those who took the part of enemies. It was formed of willow branches stuck into the ground with their tops bent over and tied together. Four days were occupied in building this simple structure. At the end of that time, a large number of men gathered to build the shade, called mâtk,ă'l l,uwe'vâ, "meeting shade," for the use of the mourning relatives and their friends. This also was worked at very slowly, occupying a second four-day period and being completed on the day of the ceremony. Meanwhile, a selected group built the woodpile and erected a tall post. The shade was placed at the center of the ground where the ceremony was to be held. The oval structure was to the southwest of it, in order to be out of the way of the villagers who later approached from the four cardinal directions. The post was near the eastern side of the shade and the woodpile a little south of this. The clothing they had gathered was placed on the pile of wood. Children were made to keep away from these structures.

765 The mourners were clustered under the shade before the invited villagers arrived. If the ceremony was to take place in the evening, the latter would have started from their homes in the late afternoon. They halted while yet a hundred yards distant from the shade. Each of the four bodies of villagers,[3] following a leader, moved slowly toward the shade from the four cardinal [537] directions. They each halted four times while the leader made a speech, the fourth time being in the shade. These leaders were the same speechmakers who figured when a man died. The four columns arrived in the shade simultaneously, whereon they all burst out crying. Again their speakers addressed the throng; in order, the one from the south, north, west, and east (*sic*).

The image was next borne out to be erected on the post. Those who carried it made it turn from side to side in time to the measured words of the speakers.[4] It was stood against the post

[3] Only four bodies were mentioned, one for each direction. It may be that [171] villagers from divers places were marshaled in four groups as in the Papago Vikita (Mason, *Papago Harvest Festival*, p. 14).

[4] Note here that the speakers had a jerky, measured delivery, also noted for the Mohave (Kroeber, *Handbook*, p. 750).

3: Whited G-5 (1890) 1894 NT15 River Yumans NT15
Maricopa
Pima NU29
Papago NU28

Pi R 58

DOMESTIC RELATIONS.—The Pimas are monogamists as well as the Mariscopas, that is to say, they have but one wife at a time; at least no case of plurality of wives has come to light; but the marriage tie is not very binding, and an Indian may marry a wife and tire of her, then marry another, and so on. The deserted wife has the privilege of marrying again, provided she can find an opportunity, and if she has children the husband must take her with all the "incumbrances" and care for them. The present agent insists that the marriage ceremony shall be performed by the minister, and such marriages are considered more binding by the Indians than those by the tribal custom.

Pi R 658

SCHOOL.—A school has been maintained on this reservation for 10 years; but a few years ago the building was burned, and from that date until September, 1890, only about 20 scholars were taught by 1 teacher. It was a boarding school, supported wholly by the government. The mission church is now used as a schoolroom, the scholars boarding in the agent's dwelling. The report of the school for the fiscal year ended June 30, 1890, is as follows:

REPORT OF THE PIMA BOARDING SCHOOL, LOCATED AT SACATON, FOR THE YEAR ENDING JUNE 30, 1890.

Number of teachers (Indian, male)	1
Number of other school employés (white, female)	2
Number who have attended at one time	20
Whole number who have attended during year	30
Females	24
Males	6
Number between 6 and 16 years of age	30
Average age of pupils (years)	13
Number of months school has been maintained	7.5
Average attendance during school term	21
Largest average attendance during any month (December)	29
Salaries of teachers and employés	$1,141.20
All other expenses	704.77
Total expense of school paid by government	1,845.97

Industries taught: sewing, cooking, knitting, and laundry work.

Pi R 346

In the summer of 1890 new buildings were erected at a cost of $9,000, sufficient to accommodate 100 scholars, and a corps of 3 teachers commenced their work. The school was attended with success from the start, and in a short time the buildings were filled to overflowing and numbers of applicants were turned away for want of room.

Pa Pi R 142

PERSONAL APPEARANCE.—The copper color of the Apaches is not noticeable among the Pimas, the Mariscopas, or the Papagos. These latter are of a dark, swarthy complexion, resembling Mexicans, and might be mistaken for them except for the beard; indeed, some of these Indians have beards. The features of the Indian, however, differ greatly from the Mexican.

Pi R 133 137

APPEARANCE OF THE COUNTRY.—The "desert" is interspersed with short detached ranges of mountains, sometimes single mountains, or buttes, rising from a few hundred to 1,000 feet above the general level, rough and rocky, and usually of igneous origin. There is no vegetation on them with the exception of a few shrubs and several species of cactus, the giant variety predominating, which sometimes grows to the height of 35 feet and from 10 to 15 inches in diameter. Bunches of sagebrush chaparral are interspersed on the desert at intervals of a few feet. Near the river the shrubby mesquite grows low and branching. Along the banks of the river and the margins of the irrigating ditches cottonwood and willows flourish. The farms of the Indians are usually inclosed with brush fences, built by setting small posts in the ground a few feet apart and filling the spaces with the thorny shrub known as cat's-claw and with the limbs of the mesquite. In passing over the usually traveled roads but few grain fields can be seen, and accounts of the amount of wheat and barley grown would seem almost incredible. Great unsightly weeds are often permitted to grow by the side of the ditches, and even to cover the fields after the crop of grain is harvested.

Pi R 477 241

REMARKS.—To learn the capabilities of the irrigated land one has but to visit that section lying on the north side of the Salt river adjoining the Salt River reservation, settled by a colony of Mormons in 1878 or 1879, now one of the most flourishing settlements in the territory. The settlers cut from three to four crops of alfalfa every year, which makes the forage crop and hay of the country. They have flourishing vineyards and peach orchards, raise figs and pomegranates, and are experimenting with oranges. Their dwellings, built of adobe or brick, look neat and comfortable, and the whole settlement wears an air of thrift and plenty. The beautiful town of Tempe, situated near the southwest corner of the reservation, seems a little Eden. Thriving farms, orchards, and gardens surround the city of Phenix.

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PAPAGO RESERVATION.

Pa 131

This reservation lies about 6 miles south of the city of Tucson, in Pima county, Arizona territory, the south line being the thirty-second parallel of north latitude. The area is 70,000 acres.